47/587/428 inheritance was divided, remain her masters. This is apparent from all the consequences resulting from the situation:

1) Children born of the union belong, not to their natural father, but to the owners of the woman, the bankɔ́lɔ́. They are the ones who will eventually consent to the children's marriages and receive their bride prices. They alone have the right to give the [553] children a name.

2) The man functioning as husband has only partial rights to the results of the woman's activities. Thus, if she finds a treasure buried in her field, captures a fleeing slave, or finds any valuable object that has been abandoned or lost and whose owner is not known, such as, for example, rings, objects of worked metal, elephant tusks, etc., these will not belong to her husband, as they would in a marriage by nkumbɔ́, but to the masters. The latter are also entitled to a part of the fruits of her labor: fish, caterpillars, and even food she has prepared.

3) If, on some occasion or other, the new husband wishes to make a gift or a payment to the woman's family, he has to request the intervention of the husband-owner. He therefore asks the latter to accompany him, saying: ɔ́ndakɛ́ likílɔ́, "make me acquainted with my parents-in-law; introduce me to them." They go there with the ndonga.

428/587 It may even happen that the bosɔ́ngo has not been paid yet and that the common-law husband has the slave [193] or the equivalent valuables needed for the payment. With the permission of the owner and accompanied by the ndonga he may make this payment. Nevertheless, he obtains no additional rights over the woman.

If one day the woman returns to the immediate family of the deceased, who are her "masters," the latter must make restitution to the common-law husband for these supplementary valuables and for all the payments he has made. If any stranger marries her by nkumbɔ́, the entire bride price is returned to the heirs of the deceased, who must reimburse the man who has acted as her husband for all the bride-price payments he has made.

Article V. Name Giving

Naming does not occur on any predetermined date. It is not delayed without a special reason. No feast or ceremony accompanies the event. The father simply puts colored powder on the child's forehead as a sign of joy.

It is the father's right to choose a name for his child. Sometimes he asks for the family's opinion. Preferably he gives names of his relatives, deceased or living, or sometimes his own. But it is proper to respect the mother's feelings also. Failure to take them into account could provoke the woman to cause an abortion in order to punish him for being so willful as to neglect her family.

A painful childbirth, like the repeated death of preceding children, is often attributed to the rancor of a dead person who is discontented. In such a situation the Nkundó await the verdict of a dream, or they have recourse to the judgment of a nkanga (doctor-magician) in order to be able to satisfy the irascible dead.

If the situation recurs too often, the calamity is attributed to a rivalry between dead persons who are fighting over which of their respective names should be given to the newborn; the envious loser kills the child. In order to avoid such mean vengeance and make everyone content while satisfying none, the father gives the child a neutral name or a Botswa name, such as Botswá, Sáka, Éfálina (nameless), Botsílá (lack of success, bad luck), Litúli (dead without known cause), etc. If the child has already received a name, but for one reason or another the inauspicious fury of a ghost is feared, it is always possible to change from that name to another.

Children are usually given the names of relatives of the same sex. Exceptions are sometimes made, however, if one of the sexes is not sufficiently represented among the progeny, in which case the bearer of the name can always change it later, and he almost always does. Nevertheless, there are [500] no specifically male or female names, except for those that consist of the relative form of a verb, such as Ósásuka, "the coquette," Óyémengo, "she who comes with plenty," Ófénji, "she who excels." Finally, certain names are sometimes used for either sex.